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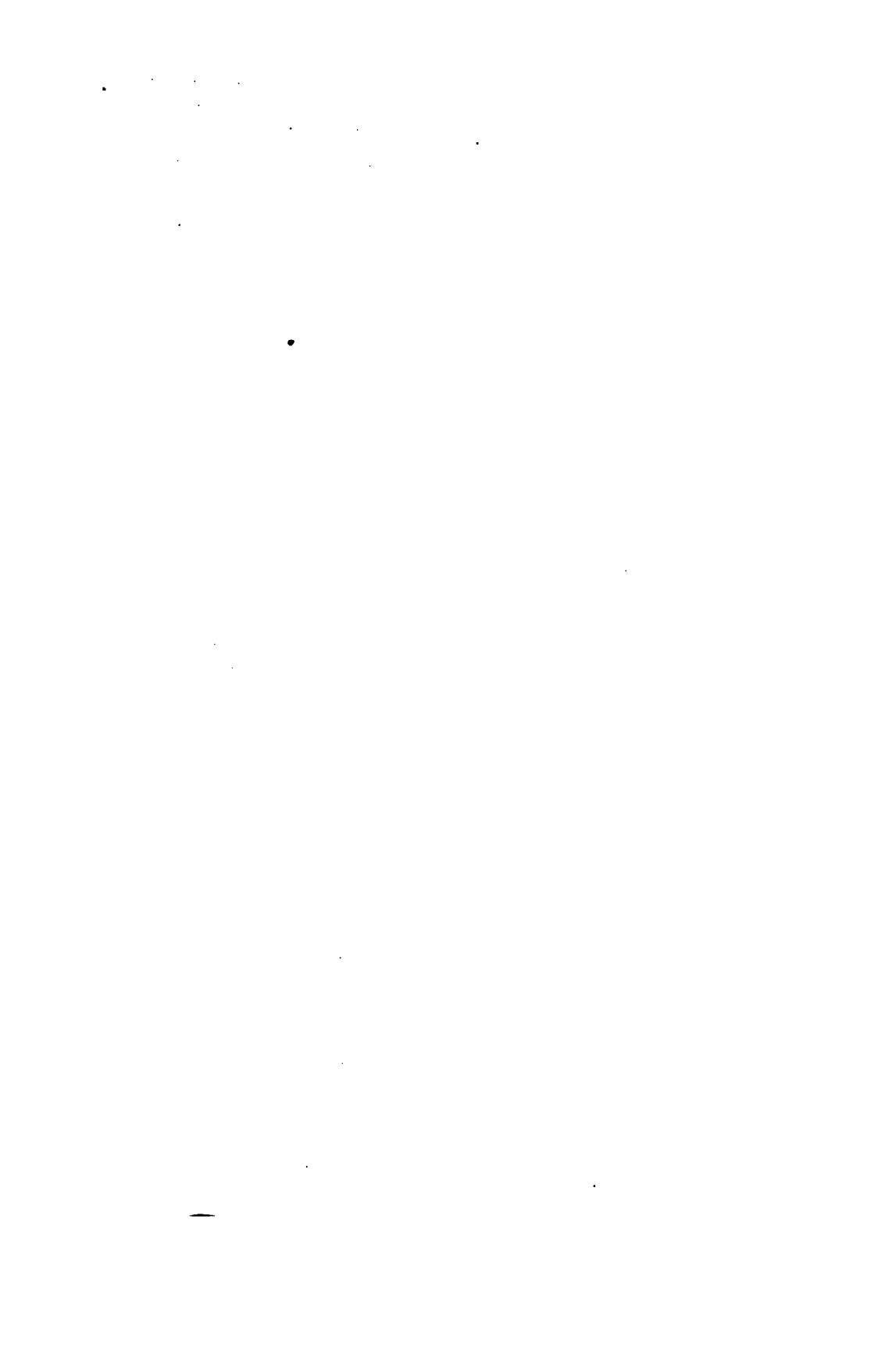
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THE HOLY
TRINITY IN UNITY,
AS INQUIRED INTO
FIRST,
THROUGH THE
WORKS OF GOD.

45. 1052.





THE
HOLY TRINITY IN UNITY,
AS INQUIRED INTO
FIRST,
THROUGH THE
WORKS OF GOD.



"For the invisible things of HIM from the Creation of the World
are CLEARLY SEEN, being understood *by the things that are made.*"—
Rom. i. 20.



THE
HOLY TRINITY IN UNITY,

AS INQUIRED INTO

FIRST,

THROUGH THE

W O R K S O F G O D,

AND SECONDLY,

AS REVEALED BY THE HOLY SCRIPTURES.

"For the invisible things of **HIM** from the creation of the World are CLEARLY SEEN, being understood *by the things that are made;* even His Eternal Power and Godhead."—ROM. i. 20.

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P R E F A C E.

ALL mankind, ignorant or learned, are interested in the knowledge of God, as affecting their happiness in this world and their well-being hereafter.

As the unlearned are infinitely more numerous than the learned, a slight contemplation of the justice, mercy, and benevolence of the Almighty Creator leads to the persuasion that, vast as are the advantages of Study and the acquirements of Knowledge, *deep learning* cannot be requisite for the attainment of sufficient knowledge of God to secure man's eternal happiness, provided he RESIST not the information within his easy reach.

The following observations are the result of an inquiry into the nature of the knowledge of God, with a view to ascertain the truth, separated, as far as may be, from incomprehensible mystery; and to learn how nearly that knowledge may be clearly brought within the compass of one's own understanding, and be suited to the natural faculties and *common sense* of the generality of mankind.



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THE HOLY TRINITY IN UNITY

INTRODUCTION.

- (1.) Few pursuits are so uninviting to the generality of mankind as an attentive study of the nature and attributes of God,
- (2.) Such disinclination to the pursuit may probably have arisen from the supposed difficulty of carrying the finite human understanding to a clear and satisfactory comprehension of infinity ;—but, is that difficulty so great as man is apt to imagine ?
- (3.) If the inquiry be undertaken, there appear to be two chief modes of conducting it :—
 - (4.) Namely, by entering at first into an examination of the WORKS of God placed by Him within our observation ; and, from the contemplation of them, to raise the mind gradually upward to a knowledge of the Creator ;—or,
 - (5.) Secondly, by commencing with the more lofty study of the sacred writings as handed down to us in the Bible.
 - (6.) Mankind, who have given attention to this subject, appear to have generally preferred the second of these modes of inquiry, separate from any

close attention to the first; but the great truths contained in the inspired writings are often enveloped in mysterious expressions not easy to be comprehended; whence have arisen different readings and a great variety of creeds, the professors of which have ranged themselves under numerous denominations, such as Christians, Arians, Unitarians, Socinians, and others.

(7.) With a view to the attainment of a full and clear comprehension of our creed, which cannot be otherwise than desirable by each of us, so far as may be practicable, the best course to pursue would probably be an union of these two modes of inquiry;—beginning with an attentive examination of the WORKS OF GOD,—leading to a knowledge of the Creator himself; at the same time keeping in view the Revelations vouchsafed to us through the inspired writers.

(8.) As the *modern INDUCTIVE PROCESS*, by experiment, observation, and inference, hath led to our knowledge of the great laws of gravitation and the movements of the heavenly bodies, with other information of the most important character, the same safe means may, not unreasonably, be expected to aid our acquirement of a more perfect knowledge of the Almighty Creator, especially if such means be conjoined with our study of the Holy Scriptures.

PART THE FIRST.

(9.) Of the WORKS of God, **LIGHT** is the object Light. likely to attract our earliest attention.

(10.) And we are informed by Moses, in his inspired history of this world, that **LIGHT** was the first object therein created by God :

“ God said, Let there be light, and there was “ light ” (Gen. i. 3). “ And the evening and the “ morning were the first day ” (ver. 5).

(11.) *Pure LIGHT* is colourless ; yet the Creator has given to us the power of comprehending clearly that it is *an union of three primitive colours*.

(12.) A superficial examination of the nature of light shows that it is composed of seven colours, as exhibited in the rainbow. These are called the *seven natural colours*.

(13.) On a closer examination we find the *orange* placed intermediately between the red and yellow, and that it is a composition of those two colours ;— that the *green* is placed between the yellow and blue, and is composed of them ; and that the *indigo* and *violet* are in like manner composed of the blue

and red;—that of the *seven natural colours, four are compound.*

Primitive Colours, three.

(15.) And that there are only **THREE PRIMITIVE COLOURS**, namely, *red, yellow, and blue*, of which light is composed.

The prism.

(16.) Light may be analysed, or its constituent parts separated at will by means of almost any angular shaped chrystal or colourless glass.

The instrument best adapted for the purpose is well known to be made of glass, called a prism, formed oblong, with *three equal sides.*

With the prism the examination of light may be pursued with facility, and the results of all observations at various times are precisely alike.

Light is a Trinity in Unity.

We thus *see*—we clearly comprehend and know—that each of the three primitive colours is an unit of a Trinity, and that light is a Trinity thereof in Unity.

(18.) Light, in its tripartite character, *has order*, each separate part is co-equal in importance as a constituent of the whole, and the three parts are co-existent.

(19.) The Holy Scriptures say, “God is light” (1 John i. 5).

Other Trinities in Unity.

(20.) Other *Trinities in Unity* present themselves to our notice among the *works of God*, turn the attention which way we will.

(21.) **TIME is Past, Present, Future !**

Can any one object be more clearly distinct from another than is *time past* from *time present*, and *time present* from *time future*?

Can anything be more plainly evident than that the past, present, and future, constitute a Trinity, and that time itself is an union of that Trinity?

Here again there is evidently ORDER, but in this instance there is not co-existence.

(22.) *Every created object* hath a *beginning*, a *duration*, an *end*. The beginning is not the duration, the duration is not the end ; yet the aggregate of the beginning, the duration, and the end, form the ONE *created triune object*.

(23.) Every HISTORY, written or verbal ; every DISCOURSE hath a *commencement*, a *continuation*, a *conclusion*.

(24.) A RIVER has its *source*, its *course*, its *outlet*.

(25.) THINGS in relation to *form* have a triune character, consisting of *length*, *breadth*, *thickness*.

(26.) In relation to *weight*, contrasted with other objects, they have *gravity*, *equilibrium*, or *levity*.

(27.) If considered in relation to *heat*, objects are *hot*, *temperate*, or *cold*.

(28.) "Everything with which we are conversant upon the surface of the earth is *solid*, *liquid*, or *aërisform*." (Liebig.)

(29.) MAN is a mortal being, yet cannot be so without *birth*, *existence*, *death*.

(30.) *Thoughts, words, works,* make up his moral course in this world, for which he will be responsible hereafter.

(31.) Every ANIMAL indued with life is a Trinity in Unity.

If considered with reference to its body, it has *birth, duration, death*; if, as to its life, it has *animation, volition, sensation*.

Every created object is a Trinity in Unity.

(32.) Thus, of the objects which it hath pleased the Omnipotent Creator to place under our observation, those which have conspicuously inherent in them the nature of a Trinity in Unity are far more numerous than those not so constituted; and, including the observation (under paragraph No. 22) that *every created object* hath a *beginning, a duration, an end*, there can be no created object within our observation or comprehension that is not a Trinity in Unity.

PART THE SECOND.

(33.) The triune spirit of **LIFE in man**, as composed of *animation, volition, sensation*, is worthy of ^{Man's life a Triune Spirit.} our most attentive consideration.

(34.) First, ANIMATION.

When entering on the examination of this subject, it may be first inquired, What is that *spirit of life* which impels the beating of the heart from about 65 to 80 times a minute, day and night, whether sleeping or awake, throughout the period of man's existence; driving the current of blood to the extremities through the arteries, and returning it through the veins? It is evidently the same energetic *spirit of life* which expands and contracts the lungs with regular alternation, carries on the peristaltic action of the intestines, the processes of digestion and secretion, the growth of the whole frame from infancy to maturity, heals casual injuries, continues the growth of the nails and hair, and supports all the functions requisite for health. Volition is not endowed with any agency in these processes, for when in health, and especially during sleep, man is not conscious of the proceeding, and if he were conscious of the proceeding, it is not subject to the control of his will. Nor is it any

part of the duty of Sensation to be concerned therein. The *spirit of life* which performs those offices may be fitly termed ANIMATION, and is clearly distinct from volition, and is equally distinct from sensation.

(35.) ANIMATION, thus defined, has its chief seat of residence in the brain, from whence it extends its influence throughout the interior and surface of the body to the utmost extremity of the nails, the furthermost point of every hair—unimpeded by sleep—unaccelerated by wakefulness, it is *omnipresent* within the confines of the sphere allotted for its earthly abode.

(36.) Secondly, VOLITION.

VOLITION, or the spirit of life whereby man determines his will, whereby he forms his intellectual resolves, which may also be termed the MIND of Man, hath likewise its chief seat of residence in the brain.

(37.) The same spirit also exercises an energetic influence in the limbs and extremities, throughout which it is believed to be diffused as a discriminative spirit of life.

Arguing from ascertained facts relating to the mechanism of the human frame, an eminent writer shews strong grounds of belief in this enlarged view of the discriminative sphere of action of the spirit of volition.*

* “What we are to seek for then is the cause of *discriminative* motion; that is to say, the cause of those movements

(38.) Thirdly, SENSATION.

The *spirit of sensation*, or the *spirit of operation and influence*, acting *through* the *organs of sensation*, is that spirit of life in man whereby all his

" in which the stronger muscles may remain at rest, while the
" weaker are called into action. The question is, does the brain
" supply not only the chemical stimulus of contractility, but also
" the direction or discriminative power which acts upon certain
" muscles, and holds others in suspension ?

" Now, beside the abstract improbability of any such double
" function belonging to the same viscus, we find, upon examining the structure and arrangement of the nervous chords
" in all species, that while they are admirably fitted for dis-
" charging the office of conveying a stimulus *indiscriminately*
" to the limbs, they cannot without the highest difficulty be considered as the channels of distinct volitions to particular
" muscles. The one purpose speaks itself in their construction,
" while the other is as plainly contradicted and excluded. Especially does this seem to be the case in the nervous economy of
" certain of the inferior classes of the animated world. In the
" general scheme then of muscular motion there are clearly
" before us the several constituents, *all but one*. There is the
" bony leverage, with its hinges, and the muscular fibre, banded
" together, secured to its attachments, and supplied with blood ;
" and there is the nervous network, conveying from the brain,
" or spinal process, the stimulus which produces the vehement
" contraction of the fleshy tissue. But in all this we want the
" principal agent, namely, that power which determines the kind
" of motion and the direction of the movement that in each
" instance is to ensue.

" Does then this agency come from the brain ? The conclusion we anticipate is that it does not, inasmuch as the line
" of connection is not at all adapted to any such purpose. But
" does there remain within the animal apparatus any system of
" vessels, or any gland, or any fluid, not otherwise occupied, to
" which we may probably assign the office of determining
" motion ?—There is none ; and we therefore attribute the de-
" termination immediately to a power distinct from and inde-

knowledge is obtained with relation to himself, or external objects, and whereby all his acts are performed and all his influences communicated. It is by this distinct spirit of life that man sees, hears, feels, smells, tastes ; whereby he acts, speaks, writes, teaches, &c.

(39.) The eminent writer referred to (in No. 37), as having attempted to define the mechanism of the spirit of volition, proceeds also to consider the mechanism of sensation. He states that " the organ " of sense and the brain are connected by a chord ; " there is, therefore, doubtless, a communication " going on from one to the other :" then, from the data which he sets forth, and his course of reasoning thereon, he assumes " that the brain supplies the " organ with galvanic excitement, and nothing else, " just as it supplies the muscular fibres with galvanic " excitement and nothing else ; and that as the " MIND (or VOLITION) in the limb determines " motion, so the MIND *in the organ* admits SEN- " SITION."

(40.) He proceeds to express an opinion that his hypothesis is open to special mode of attestation or refutation, and that by the methods he points out, and others, it is easy to imagine experiments such as would be almost of a decisive kind ; but, whether the faculty of Volition or the faculty of Sensation " depend of the visible structure—that is to say, the MIND " *present throughout the body*, and acting and feeling wherever " present by its inherent faculty in relation to matter."

TAYLOR's *Physical Theory of another Life.*

be capable of discriminative action throughout the frame of man, independently of the brain, or solely by the agency of discriminating emanations from that viscus, is not of material importance to the subject now under consideration ; the immediate purpose of this part of the present inquiry being to show the *separate existence of VOLITION and of SENSATION*, as spirits of mortal life, distinct from each other, and distinct from the spirit of ANIMATION.

(41.) ANIMATION.

Reverting to the spirit of animation, we observe that it may exist in a vigorous state, whilst volition and sensation are wholly inactive ; for instance, *whilst the living object is asleep.*

(42.) When free from disturbing causes, *animation*, or the spirit of vitality, proceeds with equal, if not greater vigour, when uninfluenced by volition or by sensation.

(43.) During sleep, the strength becomes refreshed and invigorated after the exhaustion caused by long-continued exercise of the powers of reason, or of sensation. The common expression is that sleep refreshes. A slight reflection will show that it is not sleep which refreshes ; but that the spirit of vitality, or animation, within the frame, when undisturbed by exertion, recovers its elasticity and vigour ; by a refreshment similar to that caused by Providence in an overwrought field, which, by lying fallow for a time, becomes refitted for rewarding the labours of the agriculturist.

(44.) VOLITION may be in full activity without disturbance of the spirit of animation, or of sensation. After perfect refreshment from sleep, a man may continue to recline upon his couch, and pursue a train of abstract mental reflections, in which Volition alone, or, in other words, the rational or intellectual power alone, is exercised ; and this occupation may be continued without disturbance of *sensation*, until animation become again fatigued or until it become exhausted.

(45.) SENSATION may exist in obedience to, or independent of, volition.

Sensation may be excited by pain in opposition to volition.

Sensation may exist in promotion of, or prejudicially to, animation.

(46.) After sleep and abundant rest, on arising from the couch and proceeding to the breakfast-room, *sensation* is awakened and variously regaled. Man hears the cheerful greeting of his family and friends. He sees the preparation for his repast ; he smells the fragrance of the coffee, or other beverage ; he handles the loaf and implements for dividing the food ; he tastes the various viands ; he is refreshed and satisfied. Proceeding thence to the amusements, the exercises, or the labours of the day, *he cometh again wearied, chiefly through the organs of SENSATION*, and seeketh a renewal of rest.

(47.) SENSATION is the *messenger* or indicator of good or ill, acquainting each individual with the state of his own existence, and of many surrounding objects. The senses of feeling and taste convey a knowledge of the circumstances existing only within, or in contact with, the frame. The sense of smell has relation to objects extending to a moderate distance around. The sense of hearing commands a still wider range. That of seeing is endowed with the power of distinguishing near and minute objects; of compassing large masses, proximate or remote; and of reaching into infinity of space.

(48.) The excitement of SENSATION frequently induces *volition to act as a MEDIATOR* for preserving the life, or health, or comfort of man. For instance,

Sensation
the Mes-
senger or
Indicator
of good or
ill in man.

Sensation
induces
volition in
Man to act
as a Medi-
ator.

Under the *feeling* of cold, volition induces man to put on clothes in proportion to the surrounding temperature. A shoe may pinch the foot; a hat may press upon the head, and cause painful impediments to a healthy circulation. Volition will interpose for the introduction of remedies against the inconveniences so discovered. Comfort is restored, and animation is preserved from injury.

If a man be walking he may *see* a carriage, or other object, threatening dangerous collision, rapidly approaching the path whereon he moves. *Volition* causes him to spring to another direction —his life is preserved.

A traveller journeying through distant regions,

may suddenly *hear* the roaring or rustling of some beast of prey. Volition induces him to prepare for defence, and the protection of his life from the threatening danger.

In the selection of food, unwholesome viands may be often discriminated by their nauseous *taste*, serving to protect our life from injury.

The *smell* of burning may awaken the sleeper in a residence on fire. Volition may stimulate him to exertion for extinguishing the flames, or to escape and preserve his life.

In numberless variety, SENSATION, each sense in its turn, is of use in preserving our life, as well as in contributing to the happiness of our triune existence.

But danger may possibly occur, and *sensation* not be excited. Persons in cold weather have slept in rooms heated by a charcoal fire. The coal during combustion may have consumed gradually the oxygen, or vital principle of the air within the room. *Sensation*, in that case, may not have been disturbed to serve as a *messenger* to convey the knowledge of danger. *Volition* not being excited to serve as a *mediator* for the protection of the victim, *animation* is destroyed.

(49.) Thus man's LIFE is evidently composed of the spirit of animation, the spirit of volition, and the spirit of sensation. Each of these spirits is an unit of a Trinity. Man's life is a Trinity thereof in Unity.

Animation is life,
Volition is life,
Sensation is life,
Co-existent and co-equal,
not *three lives*, but one life. (See Light, paragraph 17.)

(50.) Lest it should still be supposed that the powers of *volition* and the powers of *sensation* are mere ATTRIBUTES of life in man, further facts and arguments may be adduced, shewing by analogy and inference the existence of those powers, *not as ATTRIBUTES*, but as *distinct spirits of life*.

Plants have life. An oak tree, for instance, has life : it receives food and nourishment, By the inherent energy of its life, it forms juices which circulate through its pores ; it forms secretions and excretions ; it grows ; it yields fruits and seeds for the renewed production of its kind. It flourishes in health under favourable circumstances, and is subject to disease under unfavourable circumstances. It has an inherent curative power for the healing of slight casual injuries.

Vegetative life one Unit of life.

Dr. Darwin has clearly shown that many plants, especially flowering plants, have regular alternations of wakefulness and sleep, according to the succession of day and night.

If a young tree be casually planted in a crevice, between massive rocks, where it can obtain moisture and nourishment, it is often observed gradually to separate those rocks, with a power far greater

than can be exerted by the *muscular energy* of any animal having a much larger diameter of body and limb.

The fresh gathered branches of live oak are successfully used by founders to brush off the scoriæ from the surface of molten metals, when the wood, if dead, being subject to instant ignition, would be useless—when rods of the hardest iron, or other metal, being subject to instant fusion, would be also useless, showing that the *life* in the tree can, for a time, enable it to resist the most fervent heat.

The tree, whilst alive, can also continue uninjured amidst the frosts of winter, wherein the wood, if dead, and exposed in a damp state, would be split and spoiled. Thus it is clear that a tree has life, which may be termed **VEGETATIVE LIFE**—*one single unit of life*.

No man supposes that a tree has the power to reflect mentally, and to form a will. If the tree had been endowed with that power, *such endowment would not have been an ATTRIBUTE* of its vegetative life; it would not have rendered its vegetative life more perfect. No.

Such endowment would have been the addition of an entirely distinct spirit of life, and would have required appropriate organs for its action and development. The tree would then have been endowed with *two distinct spirits of life*. It would have had vegetative life and contemplative life.

If the tree had been endowed with the faculties

of seeing, hearing, and the other powers of sensation, such powers would have constituted *a third spirit of life*. The life of the tree would then have been a trinity, consisting of three units of life—namely, *vegetative*, *contemplative*, and *sensitive* life; but it is not so. The tree has only one single uncompounded life, distinct and perfect in its kind.

(51.) When speaking of any man, or of the life of any man, *we speak of his life* COLLECTIVELY, without reference to the tripartite spirit composing that life.

(52.) Yet, *in occasional instances*, exceptions to the general rule, when referring to individuals famed in history, we are accustomed to think of the peculiar spirit whereby they were chiefly animated.

For instance, if the name of Samson or Hercules be mentioned, we think of great muscular or animal power.

If Locke or Bacon be mentioned, we think of intellectual power.

If Epicurus be mentioned, we think of sensuality.

(53.) When *addressing any man*, we always address him as an individual, without reference to the tripartite spirit of life whereby he is animated.

(54.) When *a man speaks of himself*, or *of his own life*, it is usual for him so to speak as of an individual, without special reference to the tripartite spirit of life whereby he is animated.

(55.) When reflecting on the source whence arises the will of man, we become convinced that the will to perform any act is generated OR BEGOTTEN by his spirit of animation ; also, that the acts of man, when determined on, *proceed* from his will ; or, in other order of the words, by the spirit of animation the spirit of volition is *begotten*. And from the spirits of *animation and volition* PROCEED all the acts performed, or influences communicated by him through the organs of sensation.

(56.) Man is endowed with the power of exercising his intellectual faculties in the contemplation of the Creator, and by the aid of inference and analogy to expand his ideas from small to great, from things visible to things invisible, from finite to infinite.

“ For,” as St. Paul declares in his Epistle to the Romans (i. 20), “ the invisible things of Him, from “ the creation of the world, *are clearly seen*, being “ understood by the things that are made, even HIS “ eternal power and godhead.”

(57.) It is, therefore, no presumption in man to endeavour to penetrate the great mystery of heaven ; and, by contemplation of the WORKS of GOD, to improve our comprehension of the nature of God himself.

(58.) It is likewise revealed to us in the Bible, that MAN was made in the image of GOD.

(59.) The fact of this similarity being thus distinctly and positively revealed to man, he is bound

implicitly to believe it ; and it may be desirable, by reference to the Holy Scriptures, to trace with minute attention the nature and extent of that similarity, as leading us to a more accurate knowledge of God.

(60.) If the triune spirit of life in man be Animation, Volition, Sensation, there must therefore be a triune spirit in the Godhead, to which that spirit of life in man is analogous,—of which the spirit of life in man has been made the image.

Is it so within our comprehension ?

PART THE FIRST.

SECTION THE FIRST.

(61.) The inspired history of this world commences with the following words. Gen. i. 1-4 :

“ In the beginning God created the heaven and
“ the earth.

“ And the earth was without form and void, and
“ darkness was upon the face of the deep. And the
“ *Spirit of God moved upon the face of the waters.*

“ And God said, Let there be light ; and there
“ was light. And God saw the light that it was
“ good.”

(62.) The history thus revealed to man conveys a remarkable insight into the nature of God.

1st. “ The *Spirit of God* moved upon the face of the waters.”

So far as this world is concerned, it would thus appear that God rested, or abstained from acting, until 5849 years ago ; and that the *Spirit of God* then moved upon the face of the waters.

First Unit
of the Tri-
nity.

(63.) The *Spirit of God* here mentioned appears to be the *first person*, or *first distinct unit of the Holy Trinity*, an eternal self-existent spirit of *Ani-*

mation in the Godhead ; distinct from the spirit of volition, distinct from the holy spirit of operation ; which are separately referred to in the following verses, and in various other parts of Scripture.

(64.) 2dly. "And God said, *Let there be light.*"

In these words, the distinct spirit of *Volition*, the *second person*, or *second unit of the Holy Trinity*, an eternal spirit of intellectual power and will, is declared to have been called into action.

(65.) 3dly. "And *there was light.*"

Thence we learn that the *Holy Spirit of operation and influence*, the *third person*, or *third distinct unit of the Holy Trinity*, was brought into action. Light was created ; such creation instantly following, or co-existing with, the expression of the will of God.

(66.) The words immediately subsequent to that revelation more strongly confirm the impression that God herein exercised *a spirit*, to *which the spirit of sensation, or of operation and influence in man*, is in its degree analogous ; for, when God had created the light. "He *saw* the light that it was good."

(67.) It is thus clearly manifested to man, in the first four verses of the inspired history of this world, that in the beginning God, *in His comprehensive character*, created the heavens and the earth ; and that God, *so acting, was a Triune Spirit*, a self-existent Trinity in Unity.

(68.) Further on, in the same chapter, the history of the creation of man, and the dominion given to him, are revealed to us in the following impressive words :

“ And God said, Let Us make man in OUR “ *image*, after OUR likeness; and let them have “ dominion over the fish of the sea, and over the “ fowl of the air, and over the cattle, and over *all* “ *the earth*, and over every creeping thing that “ creepeth upon the earth.

“ So God created man in His own IMAGE, in the “ image of God created He him.”

(69.) Reverting to these words, we are struck with the observations,—

1st. “ And GOD SAID,” Gen. i. 26.

If God were alone, in perfect singleness of being, why not in silence have created the intended object ?

2dly. “ Let Us make man.”

The word *us* manifestly presents to our notice a plurality in the council of the Creator, about to make one object,—man.

3dly. “ In OUR image, after OUR likeness.”

Thus we learn that the one object, *man*, was about to be created in the image and after the likeness of the plural Creator.

4thly. “ In conclusion of that part of the creation,—

“ So GOD created man in His own image, in the “ image of GOD created He him.”

¹council of
Rod. (See
No. 144.)

(70.) Hence we learn that when, *in the council of*

God, it was contemplated to create man, that council was held in the plural character of the Deity ; and that, when the decision was formed, God in His comprehensive triune character *created man in his own image*.

(71.) With the Newtonian, or reflecting telescope, when used for observing the sun and other heavenly bodies, it is not attempted to take a direct view of the examined object ; the *image thereof* is viewed as reflected in the speculum, and it is inferred that the original is like unto that image.

By this contrivance the human eye, in its daring attempts to examine the sun, is preserved from being overpowered and confused by the dazzling brightness of that luminary.

(72.) From this hint we may learn to pursue a like course, so far as our means will allow, in our inquiry respecting the Divine Creator of the sun ; and as God has condescended to place within our clear view an *image*, which by positive and distinct revelation HE has declared to be the *image of Himself*, if we examine and ascertain the peculiarities of that image, we may hope to obtain, by inference, a clear and true insight into the nature of God himself ; provided, with due humility, we estimate the weakness of man's finite state, as presumed to be contrasted with the high perfections of infinity.

(73.) It has already been herein attempted to examine and define that image.

(74.) Referring thereto, we observe (No. 32) that life in man is a trinity in unity ; and that whenever man is mentioned by his fellow-man, verbally or in writing, he is invariably mentioned as ONE being, comprehensively including his triune spirit of life. (No. 51.)

(75.) Raising our thoughts thence to the contemplation of GOD, we have a right to infer, *independently of other testimony,*

- 1st. That God is a Trinity in Unity.
- 2dly. That whenever God is mentioned in Scripture, He is so mentioned as **ONE Being**, comprehensively including his triune nature.

(76.) It appears *difficult to construe in a more limited sense* the meaning of the word “**God**,” whenever met with in Scripture as denoting the omnipotent Creator and Governor of all things ; and if it be admitted that every such mention of the word “**God**” doth convey that comprehensive meaning, it will also be admitted that the words, “**THE LORD GOD**,” “**I AM**,” “**JEHOVAH**,” “**THE FATHER**,” or “**OUR FATHER**,” as indicating the Almighty Creator, do likewise convey the same full meaning. For instance :

(77.) In the beginning God created the heavens and the earth. Gen. i. 1.

(78.) And God said, Let there be light. Gen. i. 3.

(79.) And God saw the light that it was good. Gen. i. 4.

(80.) And God said, Let us make man in our image, after our likeness. Gen. i. 26.

(81.) So God created man in his own image, in the image of God created he him. Gen. i. 27.

(82.) And on the seventh day God ended His work which He had made, and he rested on the seventh day. Gen. ii. 2.

(83.) And God blessed the seventh day and sanctified it. Gen. ii. 3.

(84.) These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens. Gen. ii. 4.

(85.) And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii. 7.

(86.) In the day that God created man, in the likeness of God made he him. Gen. v. 1.

(87.) Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. ix. 6.

(88.) And God spake unto Noah and to his sons with him. Gen. ix. 8.

(89.) And God said, This is the token of the covenant which I make between Me and you and

every living creature that is with you, for perpetual generations. Gen. ix. 12.

(90.) I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth. Gen. ix. 13.

(91.) After these things, the *word of the LORD* came unto Abram in a vision. Gen. xv. 1.

(92.) And when Abram was ninety years old and nine, the **LORD** appeared to Abram and said unto him, I am the **ALMIGHTY GOD**; walk before me, and be thou perfect. Gen. xvii. 1.

(93.) And Abram planted a grove in Beer-sheba, and called there on the name of the **LORD**, the **EVERLASTING GOD**. Gen. xxi. 33.

(94.) And the *Angel of the LORD* appeared unto him (Moses) in a flame of fire, out of the midst of the bush. Exod. iii. 2.

(95.) And **GOD** said unto Moses, I AM THAT I AM—and He said—thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Exod. iii. 14.

(96.) Then **THE LORD** said unto Moses, now shalt thou see what I will do to Pharaoh. Exod. vi. 1.

(97.) And **GOD** spake unto Moses and said unto him, I AM **THE LORD**: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name

of GOD ALMIGHTY ; but by my name JEHOVAH was I not known to them. Exod. vi. 2, 3.

(98.) AND GOD spake all these words, saying, I AM THE LORD THY GOD, thou shalt have no other Gods before me. Exod. xx. 1, 2.

(99.) Thou shalt not take the name of THE LORD THY GOD in vain. Exod. xx. 7.

(100.) Remember the Sabbath day to keep it holy. For in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day ; wherefore THE LORD blessed the Sabbath day, and hallowed it. Exod. xx. 11.

(101.) Hear, O Israel; THE LORD, our GOD, is ONE LORD. Deut. vi. 4.

(102.) The Heavens declare the Glory of GOD, and the firmament sheweth HIS handy work. Ps. xix. 1.

(103.) For I AM THE LORD THY GOD, the HOLY ONE of Israel, thy Saviour. Isa. xlivi. 3.

(104.) Even every one that is called by my name : for I have created him for my glory, I have formed him ; yea, I have made him. Isa. xlivi. 7.

(105.) I, EVEN I, AM THE LORD, and beside me there is no Saviour. Isa. xlivi. 11.

(106.) Yea, before the day was, I AM HE ; and there is none that can deliver out of my hand ; I will work, and who shall let it ? Isa. xlivi. 13.

(107.) Thus saith THE LORD, *your Redeemer*, the HOLY ONE of Israel. ... Isa. xlivi. 14.

(108.) I, EVEN I, AM HE, that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa. xlivi. 25.

(108*.) Thus saith the LORD, the King of Israel, and his Redeemer the Lord of Hosts, I am the first and I am the last, and beside me there is no God. Isa. xliv. 6.

(109.) Why callest thou me good? there is none good but ONE—that is God. Matt. xix. 17.

(110.) And Jesus answered him;—the first of all the Commandments is, Hear, O Israel, THE LORD our GOD is ONE LORD. Mark xii. 29. See also (No. 101) Deut. vi. 4.

(111.) There is ONE God, and there is none other but He. Mark xii. 32.

(112.) Father, That they might know THEE the *only true* God, and (that they might know) Jesus Christ whom thou hast sent. John xvii. 3.

(113.) To God only wise. Rom. xvi. 27.

(114.) There is none other God, but one. 1 Cor. viii. 4.

(115.) There is one Spirit, one Lord, one God and Father of all, who is above all. Ephes. iv. 4—6.

(116.) For there is *one* God, and *one* Mediator

between God and men, the man Christ Jesus. 1 Tim. ii. 5.

(117.) Thou believest that there is *one* God, thou dost well. James ii. 19.

(118.) To the only wise God, *our Saviour*. Jude 25.

(119.) Jesus cried . . . My God, my God. Matt. xxvii. 46.

(120.) Jesus continued all night in prayer to God. Luke vi. 12.

(121.) Who can forgive sins, but God only? Mark ii. 7.

(122.) But the hour cometh, and now is, when the true worshippers shall worship THE FATHER in spirit and in truth; for THE FATHER seeketh such to worship Him. John iv. 23, 24.

(123.) God is a Spirit; and they that worship Him must worship Him in spirit and in truth. John iv. 23, 24.

(124.) God so loved the world, that he gave His *only begotten Son*. John iii. 6.

(125.) God sent His Son. John iii. 16.

(126.) Miracles . . . which God did by him. Acts ii. 22.

(127.) God hath made that same Jesus . . . both Lord and Christ. Acts ii. 36.

(128.) GOD anointed Jesus of Nazareth with the *Holy Ghost* and with power; for GOD was with him. *Acts x. 38.*

(129.) But GOD raised him from the dead. *Acts xiii. 30.*

(130.) GOD—hath appointed a day, in the which HE will judge the world—by that MAN whom he hath ordained. *Acts xvii. 30, 31.*

(131.) GOD shall judge the secrets of *Men* by Jesus Christ. *Rom. ii. 16.*

(132.) We have peace with GOD, through our Lord Jesus Christ. *Rom. v. 1.*

(133.) The love of GOD is shed abroad in our hearts by the Holy Ghost. *Rom. v. 5.*

(134.) GOD, even the Father of our Lord Jesus Christ. *Rom. xv. 6.*

(135.) The gift of GOD is eternal life, *through* Jesus Christ our Lord. *Rom. vi. 23.*

(136.) And all things are of GOD, who hath reconciled us to Himself by Jesus Christ. *2 Cor. v. 18.*

(137.) Blessed be GOD, even the Father of our Lord Jesus Christ, the *Father* of all Mercies, and the God of all comfort. *2 Cor. i. 3.*

(138.) GOD who created all things by Jesus Christ. *Ephes. iii. 9.* (See Nos. 144 and 198.)

(139.) This is good and acceptable in the sight of GOD our Saviour.

(140.) For there is *one* God, and one Mediator between God and men, the man Christ Jesus. 1 Tim. ii. 3, 5.

(141.) God is light, and in HIM there is no darkness at all. 1 John i. 5, 7.

(142.) No man hath seen God at any time. 1 John iv. 12.

(143.) The living God, which made heaven and earth, and the sea, and all things that are therein. Acts xiv. 15.

(144.) HIM who worketh all things after the *counsel of His own will*. Ephes. i. 11. (See No. 138.)

(145.) Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. 1 Tim. i. 17.

(146.) From HIM which is, and which was, and which is to come and from Jesus Christ. Rev. i. 4.

(147.) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY. Rev. i. 8.

(148.) Holy, holy, holy Lord God Almighty, which was, and is, and is to come. Rev. iv. 8.

(149.) That the God of our Lord Jesus Christ, the Father of Glory, &c. Eph. i. 17.

(150.) God who saved us and called us—in Christ Jesus. 2 Tim. i. 8, 9.

(151.) Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. Titus i. 4.

(152.) Looking for the glorious appearance of the great God, and our Saviour Jesus Christ. Titus ii. 13.

(153.) Whatsoever thou wilt ask of God, God will give it thee. John xi. 22.

(154.) And to God, the judge of all ; and to Jesus, the mediator of the new covenant. Heb. xii. 23, 24.

(155.) That God in all things may be glorified through Jesus Christ. 1 Peter iv. 11.

(156.) The God of all grace, who hath called us unto his eternal glory by Christ Jesus. 1 Peter v. 10.

(157.) To offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter ii. 5.

(158.) The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Rom. xv. 13.

(159.) Saith God, I will pour out *my spirit* upon all flesh. Acts ii. 17.

(160.) God hath both raised up *the Lord*, and will also raise up us by his own power. 1 Cor. vi. 14.

(161.) The kindness and love of God our Saviour ;

..... which HE shed on us abundantly through Jesus Christ our Saviour. Titus iii. 4, 6.

(162.) Therewith bless we GOD, even the Father. James iii. 9.

(163.) GOD which knoweth the hearts. Acts xv. 8.

(164.) It is written (Deut. vi. 13, 14, and x. 20), Thou shalt worship the LORD THY GOD, and Him only shalt thou serve. Luke iv. 8.

(165.) My FATHER which gave them me is greater than I. John x. 29. (See No. 369.)

(166.) If ye loved me, ye would rejoice because I said, I go unto THE FATHER; for my Father is greater than I. John xiv. 28. (See No. 369.)

(167.) That it is HE which was ordained of GOD to be the judge of quick and dead. Acts x. 42.

(168.) And HE that sat upon the throne said, Behold I make all things new: I am Alpha and Omega, the beginning and the end; and I will be his God, and he shall be my Son. Rev. xxi. 5—7.

(169.) I will put my Spirit upon Him, and He shall show judgment unto the Gentiles. Matt. xii. 18.

(170.) The blessed and only potentate, the KING OF KINGS AND LORD OF LORDS.

Who only hath immortality, dwelling in the light which no man can approach unto, whom no man

hath seen or can see, to whom be honour and power everlasting, Amen. 1 Tim. vi. 15, 16.

(171.) God hath in these last days spoken unto us by his Son. Heb. i. 1, 2.

(172.) There are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same **LORD**.

And there are diversities of operations, but it is the same **GOD** which worketh all in all. 1 Cor. xii. 4—6.

(173.) In all these texts, and in all the numerous others that might be quoted, it appears that the words **GOD**, **THE LORD GOD**, **GOD ALMIGHTY**, **THE FATHER**, **THE KING OF KINGS AND LORD OF LORDS**, refer invariably (*NOT, as asserted by Dr. Samuel Clarke in his celebrated treatise intitled "The Scripture Doctrine of the Trinity," to God Almighty, one person, alone, undivided, uncompounded, but*) to **GOD ALMIGHTY**, in his comprehensive triune being—the Holy Trinity in unity.

PART THE FIRST.

SECTION THE SECOND.

(174.) In the following texts (comprising the second section of this part of the subject) there appears to be a separate reference to GOD ALMIGHTY, the Holy Trinity in unity, and a separate reference to the Father (as the *first person of the Trinity*—the spirit of animation—the source of all things) distinct from GOD HIMSELF. (See No. 63.)

(175.) Now GOD *himself*, and our Father, and our Lord Jesus Christ, direct our way unto you.
1 Thess. iii. 11.

(176.) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to GOD *and* THE FATHER by him. Col. iii. 17.

(177.) Singing in your heart to the Lord; giving thanks always for all things *unto* GOD *and* THE FATHER, in the name of our Lord Jesus Christ.
Eph. v. 19, 20.

(178.) Now unto GOD and our Father be glory for ever and ever, Amen. Phil. iv. 20.

(179.) Hope in our Lord Jesus Christ, in the sight of GOD and our Father. 1 Thess. i. 3.

(180.) Before God and the Father. James i. 27.

(181.) Blessed be the God and Father of our Lord Jesus Christ. Eph. i. 3.

(182.) There is one *Spirit*, one *Lord*, one God and *Father* of all, who is above all. Eph. iv. 4—6.

(183.) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Col. i. 3.

(184.) Who (Christ) gave himself for our sins, according to the will of God and our Father. Gal. i. 4.

(185.) To the acknowledgment of the mystery of God and of THE FATHER and of Christ. Col. ii. 2.

PART THE SECOND.

(186.) When the *second person* of the Holy Trinity is mentioned in numerous texts of Scripture, by the name of Jesus Christ—or the Son—or the Word—or Emmanuel, the expression appears to refer to an eternal spirit, synonymous with the WILL OF GOD, clothed or not clothed with the human form, equally eternal whether united with that form, or not ; and which spirit or person is GOD.

(187.) They shall call his name Emmanuel ; which being interpreted, is, GOD with us. Matt. i. 23.

(188.) For this is the WILL of GOD in Christ Jesus concerning you. 1 Thess. v. 18.

(189.) In the beginning was the WORD, and the Word was with GOD, and the Word was GOD. The same was in the beginning with GOD. John i. 1, 2.

(190.) GOD was manifest in the flesh. The riches of the glory of this mystery, which is Christ. 1 Tim. iii. 16.

(191.) All things were made by Him, and with-

out Him was not any thing made that was made.
John i. 3.

(192.) The world was made by Him. John i. 10.

(193.) By whom also He made the worlds. Heb. i. 2.

(194.) And, with regard to the Son, He saith, Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Heb. i. 10, 11.

(195.) The words that I speak unto you I speak not of myself, but *the FATHER*, that dwelleth in me, HE doth the works. John xiv. 10.

(196.) For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son. John v. 21, 22.

(197.) For as the Father hath life in Himself, so hath he given to the Son to have life in himself. John v. 26.

(198.) I give unto them eternal life, and they

shall never perish, neither shall any pluck them *out of my hand*.

My Father which gave them me is greater than all ; and none is able to pluck them *out of my Father's hand*.

I and my FATHER are ONE. John x. 28—30.

(199.) — that the Father is in Me and I in HIM. John x. 38.

(200.) He that seeth me, seeth HIM that sent me. John xii. 45.

(201.) If ye had *known me*, ye should have *known my FATHER* also ; and from henceforth ye know him and have seen him.

Philip saith unto Him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known ME, Philip ? He that hath *seen ME* hath *seen the FATHER* ; and how sayest thou then, show us the FATHER ?

Believest thou not, that I *am in the FATHER and the FATHER in ME* ? The words that I speak unto you, I speak not of MYSELF ; but the FATHER that dwelleth in me, HE doth the works.

Believe me, that I *am in the Father and the Father in me*. John xiv. 7—11.

(202.) And now, O Father, glorify thou me with thine own self, with the glory *which I had with Thee before the world was*, John xvii. 5.

(203.) We shall all stand before the judgment seat of Christ.

For it is written, as I live, saith the **LORD**, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give an account of himself to God. Rom. xiv. 10—12.

(204.) Jesus Christ, He is Lord of all. Acts x. 36.

(205.) Christ, the power of God and the wisdom of God. 1 Cor. i. 24.

(206.) And He is before all things, and by Him do all things consist.

And He is the head of the body, the Church; who is the beginning, the first born from the dead, that in all things He may have the pre-eminence.

For it pleased the Father that in Him should *all fulness dwell*. Col. i. 17—19.

(207.) I can *of my own self do nothing*; as I hear, I judge; and my judgment is just, because I seek not my own will; but the **WILL OF THE FATHER** which sent me. John v. 30.

(208.) All that the Father giveth me, shall come to me,—

For I came down from heaven, not to do mine own will, but the *will of Him* that sent me.

And *this is THE FATHER'S WILL which hath sent me, &c.* John vi. 37—39.

(209.) I proceeded forth and came from **GOD**:

neither came I of myself, but HE sent me. John viii. 42.

(210.) I do nothing of myself; but as my Father has taught me, I speak these things. John vii. 28.

(211.) In whom (in Christ) we have obtained an inheritance, being predestinated according to the *purpose of HIM who worketh all things after the COUNSEL OF HIS OWN WILL.* Ephes. i. 11.

(212.) God, who created all things by Jesus Christ. Eph. iii. 9.

(213.) The manifold wisdom of God, according to the eternal purpose which *He purposed in Christ Jesus our Lord.* Eph. iii. 10, 11.

(214.) Who is the image of the invisible God, the first-born of every creature. Col. i. 15.

(215.) God hath in these last days spoken unto us by his Son.

Whom he hath appointed heir of all things, by whom also he made the worlds. Heb. i. 1, 2.

(216.) Lo, I come (in the volume of the Book it is written of me) to do *thy will, O GOD.* Heb. x. 7.

(217.) That He (Jesus) by the grace (the gracious will and pleasure) of GOD should taste of death for every man. Heb. ii. 9.

(218.) And his name is called, The WORD of GOD. Rev. xix. 13, 15.

(219.) The WORD of GOD which liveth and abideth for ever. 1 Peter i. 23.

(220.) Paul, an Apostle of Jesus Christ, by the *will of God.* Ephes. i. 1.

(221.) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. 1 John iv. 15.

(222.) And this is the confidence that we have in **HIM**, that if we ask anything according to His *will* he heareth us. 1 John v. 14.

(223.) The glorious appearing of the great God and our Saviour Jesus Christ. Titus ii. 13.

(224.) All power is given to me in Heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 18.

(225.) And lo, I am with you always, even unto the end of the world. Matt. xxviii. 20.

(226.) Jesus Christ, the Son of God (and so frequently in other places). Mark i. 1.

(227.) Before Abraham was, I AM. John viii. 58.

(228.) I am in my Father, and you in me, and I in you. John xiv. 20.

(229.) All things that the Father hath are mine. John xvi. 15.

(230.) Whosoever shall receive me, receiveth not me, but **HIM** that sent me. Mark ix. 37.

(231.) The Father loveth the Son, and hath given all things into his hand. John iii. 35.

(232.) My meat is *to do the will of Him that sent me, and to finish His work.* John iv. 34.

(233.) The Son can do *nothing of Himself, but what He seeth the Father do;* for what things soever HE doth, these also doth the Son likewise. John v. 19.

(234.) As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. John vi. 57.

(235.) My doctrine is *not mine, but His that sent me.* If any man do HIS *will,* he shall know of the doctrine whether it be of GOD, or whether I speak of myself. John vii. 16, 17.

(236.) I must do the works of HIM that sent me. John ix. 4.

(237.) *As the Father gave me commandment, even so I do.* John xiv. 31.

(238.) As the Father hath loved me, so have I loved you; continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept *my Father's commandments,* and abide in HIS love. John xv. 9, 10.

(239.) And yet I am not alone, because the Father is with me. John xvi. 32.

(240.) Jesus, a man approved of GOD among you by miracles, which GOD *did by him.* Acts ii. 22.

(241.) Christ, who is the image of God. 2 Cor. iv. 4.

(242.) God loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10.

(243.) And we have seen and do testify that THE FATHER sent the Son to be the Saviour of the world. 1 John iv. 14.

(244.) Jesus Christ, the same yesterday, and to day, and for ever. Heb. xiii. 8.

(245.) Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

I Jesus am the root and the offspring of David, and the bright and morning star. Rev. xxii. 12, 13, 16.

(246.) The author and finisher of our faith. Heb. xii. 2.

PART THE THIRD.

(247.) When the *third person* of the Holy Trinity is mentioned in numerous texts of Scripture, the expression appears to refer to the personification of the eternal *Spirit of operation and influence*, whereby the acts and influences of the *Father and of the Son* are communicated to mankind, or otherwise exercised in the government of the universe, and which personification of the Holy Spirit is God.

(248.) The Holy Ghost, the gift of God. Acts viii. 19, 20.

(249.) God, who hath also given unto us His Holy Spirit. 1 Thess. iv. 8.

(250.) Through mighty signs and wonders, by the power of the *Spirit of God*. Rom. xv. 19.

(251.) Elizabeth was filled with the *Holy Ghost*, and she spake out, &c. Luke i. 41.

(252.) David—said by the *Holy Ghost*. Mark xii. 36.

(253.) It is not ye that speak, but the *Holy Ghost*. Mark xiii. 11.

(254.) Zacharias was filled with the Holy Ghost and prophesied. Luke i. 67.

(255.) The *Holy Ghost* was upon him, and it was revealed unto him by the Holy Ghost, &c. Luke ii. 25, 26.

(256.) The *Holy Ghost* shall TEACH you in the same hour what ye ought to say ——. Luke xii. 12.

(257.) The *Holy Ghost*, HE shall TEACH you all things. John xiv. 26.

(258.) The *Spirit of truth*. John xv. 26.

(259.) When He, the *spirit of truth*, is come, He will GUIDE you into all truth. John xvi. 13.

(260.) After that He, through the *Holy Ghost*, had given commandments unto the apostles whom he had chosen. Acts i. 2.

(261.) Ye shall receive power, after that the Holy Ghost has come upon you. Acts i. 8.

(262.) And they were all filled with the *Holy Ghost*, and began to speak with other tongues as the *Spirit* gave them utterance. Acts ii. 4.

(263.) Then Peter, filled with the *Holy Ghost*, said, &c. Acts iv. 8.

(264.) They were all filled with the *Holy Ghost*, and they spake the Word of God with boldness. Acts iv. 31.

(265.) Full of the *Holy Ghost* and wisdom.
Acts vi. 3.

(266.) The wisdom and *the Spirit* by which he spake. Acts vi. 10.

(267.) He being full of the *Holy Ghost*, saw the glory of GOD. Acts vii. 55.

(268.) The SPIRIT *said* unto Philip, go near, &c.
Acts viii. 29.

(269.) The *Spirit of the Lord* caught away Philip. Acts viii. 39.

(270.) The SPIRIT *said* unto him, Go with them, doubting nothing; for I *have sent* them. Acts x. 19, 20.

(271.) And the SPIRIT bade me go with them, nothing doubting. Acts xi. 12.

(272.) Saith GOD, I will pour out my Spirit upon all flesh. Acts ii. 17.

(273.) As it is now revealed unto His holy apostles and prophets *by the Spirit*. Eph. iii. 5.

(274.) Not in the words which man's wisdom teaches, but which the HOLY GHOST *teacheth*. 1 Cor. ii. 13.

(275.) But holy men of GOD spake as they were moved by the Holy Ghost. 2 Peter i. 21.

(276.) Another *Comforter*, even the *Spirit of truth*. John xiv. 16.

(277.) But the Comforter, which is the *Holy Ghost*, whom the FATHER will send in my name. John xiv. 26.

(278.) The Comforter—the Spirit of truth *which proceedeth from the Father*. John xv. 26.

(279). Full of faith and of the Holy Ghost. Acts vi. 5.

(280.) Walking in the *comfort* of the *Holy Ghost*. Acts ix. 31.

(281.) He was a good man, and full of the *Holy Ghost* and of *faith*. Acts xi. 24.

(282.) The disciples were filled with joy and with the Holy Ghost. Acts xiii. 52.

(283.) The Spirit of holiness. Rom. i. 4.

(284.) The love of GOD is shed abroad in our hearts by the *Holy Ghost*. Rom. v. 5.

(285.) As many as are led by the *Spirit of God*, they are the *sons of God*. Rom. viii. 14.

(286.) Being sanctified by the Holy Ghost. Rom. xv. 16.

(287.) Ye are the temple of GOD, and the *Spirit of God* dwelleth in you. 1 Cor. iii. 16.

(288.) The Spirit of glory and of GOD. 1 Peter iv. 14.

(289.) Christ being quickened by the Spirit. 1 Peter iii. 18.

(290.) Who through the ETERNAL SPIRIT offered himself without spot to GOD. Heb. ix. 14.

(291.) All power is given unto me in heaven and in earth.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 18, 19.

(292.) But God *hath revealed* them unto us *by his Spirit*; for the Spirit *teaches* all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the *Spirit of God*. Now we have received, not the spirit of the world, but *the spirit which is of God*, that we might know the things that are freely given us of God. 1 Cor. ii. 10, 11, 12.

(293.) I cast out devils by the *Spirit of God*. Matt. xii. 28.

(294.) Those things which Christ—wrought—through mighty signs and wonders, by the power of the *Spirit of God*. Rom. xv. 18, 19.

(295.) The epistle of Christ—written—with the *Spirit of the LIVING God*. 2 Cor. iii. 3.

(296.) Before they came together, she was found with child of the *Holy Ghost*. Matt. i. 18.

(297.) That which is conceived in her is of the *Holy Ghost*. Matt. i. 20.

(298.) Then was Jesus led up *of the Spirit* into the wilderness. Matt. iv. 1.

(299.) And Jesus being full of the *Holy Ghost*, was led up by the Spirit into the wilderness. Luke iv. 1.

(300.) Jesus returned in the *power of the Spirit*. Luke iv. 14.

(301.) To one is given *by the Spirit* the word of wisdom; to another the word of knowledge *by the same Spirit*, &c. But all these worketh *that one and the self-same SPIRIT, dividing to every man severally as He willeth*. 1 Cor. xii. 8, 11.

(302.) The *Holy Ghost* came on them, and they spake with tongues and prophesied. Acts xix. 6.

(303.) They—were *forbidden of the Holy Ghost* to preach the word in Asia. They essayed to go into Bithynia, but *the Spirit suffered them not*. Acts xvi. 6, 7.

(304.) So they being sent forth *by the Holy Ghost*. Acts xiii. 4.

(305.) No man can say that Jesus is the *Lord*, but by the *Holy Ghost*. 1 Cor. xii. 3.

(306.) The *Spirit* also helpeth our infirmities. Rom. viii. 26.

(307.) To salvation, through sanctification of *the Spirit*. 2 Thess. ii. 13.

(308.) Praying always with all prayer and supplication *in the Spirit*. Gal. vi. 18.

(309.) The fruit *of the Spirit* is in all goodness, &c. Eph. v. 9.

(310.) But the fruit *of the Spirit* is love, joy, peace, &c. Gal. v. 22.

(311.) Seeing ye have purified your souls in obeying the truth, *through the Spirit*. 1 Peter i. 12.

(312.) Ye do always *resist* the *Holy Ghost*. Acts vii. 51.

(313.) They have preached the gospel unto you with the *Holy Ghost* sent down from heaven, which things the angels desire to look into. 1 Peter i. 12.

(314.) The blasphemy against the *Holy Ghost* shall not be forgiven unto them. Matt. xii. 31.

(315.) I will pour out in those days of my *Spirit*. Acts ii. 18.

(316.) Having received of the Father the promise of the *Holy Ghost*. Acts ii. 33.

(317.) The *Holy Ghost*, whom GOD hath given to them that obey him. Acts v. 32.

(318.) Through him we both have access by *one Spirit* unto THE FATHER. Eph. ii. 18.

(319.) And have tasted of the heavenly gift, and were made partakers of the Holy Ghost. Heb. vi. 4.

(320.) The kindness and love of God *our Saviour* appeared. He saved us by the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour. Titus iii. 4-6.

(321.) And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephes. iv. 30.

(322.) That He would grant you—to be strengthened with might by *His Spirit*, Ephes. iii. 16.

(323.) He breathed on them and saith unto them, Receive ye the *Holy Ghost*. John xx. 22.

(324.) The *Spirit of God*, the *Spirit of Christ*. Rom. viii. 9.

(325.) God hath sent forth the spirit of his Son into your hearts. Gal. iv. 6.

(326.) Through the supply of *the Spirit of Jesus Christ*. Phil. i. 19.

(327.) The *Holy Ghost*, the power of the HIGHEST shall overshadow thee; therefore shall he be called the Son of God. Luke i. 35.

(328.) Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? 1 Cor. vi. 19

(329.) The Lord is that Spirit, and where the Spirit of the Lord is there is liberty. 2 Cor. iii. 17, 18.

(330.) In the name of the Lord Jesus, and by the *Spirit of our God*. 1 Cor. vi. 11.

(331.) The love of God is shed abroad in our hearts by the *Holy Ghost*, which is given unto us; for Christ died for the ungodly. Rom. v. 5, 6.

(332.) The *Spirit* itself maketh intercession for us, and He that searcheth the hearts knoweth what is the *MIND of the Spirit*, because he maketh intercession for the saints, according to the *Will of God*. Rom. viii. 26, 27.

(333.) It seemed good to the Holy Ghost . . . to lay upon you no greater burthen. Acts xv. 28.

(334.) The grace of the Lord Jesus Christ, and the love of God, and the communion of the *Holy Ghost*, be with you all, Amen. 2 Cor. xiii. 14.

(335.) For *there are THREE* that bear record in heaven; *the FATHER, the Word, and the Holy Ghost*; and *these THREE ARE ONE*. 1 John v. 7.

(336.) Should any additional manifestation be needed in support of the observation that the DIVINE TRINITY IN UNITY is indicated whenever the words, GOD, or THE FATHER, or OUR FATHER, are mentioned in Scripture, we have it in the 6th chapter of St. Matthew's Gospel, wherein our blessed Saviour directs us how to pray: "After this manner, therefore, pray ye," "Our Father, which art in Heaven." Matt. vi. 9.

We are, therein, taught,—

First, to address THE FATHER *comprehensively*,
“ OUR FATHER which art in Heaven.”

Reference is made, secondly, to the eternal *Spirit of Volition* in the Godhead.

“ Thy WILL be done on Earth as it is (done) in
“ Heaven.”

Reference is made, thirdly, to the *Holy Spirit* of Operation and Influence,

“ Give us this day our daily bread.”

“ Deliver us from evil.”

And, lastly, the Prayer concludes with a renewed address to THE FATHER, comprehensively:

“ For THINE is the kingdom, the power, and the
“ glory, for ever and ever. Amen.”

DISTINCT SPIRITS—INFLUENCES—POWERS—PERSONS.

ttributes. (337.) Careful attention may be requisite to avoid any belief that the *Spirit of Volition* and the *Spirit of Operation and Influence*, referred to in that prayer and other texts of Scripture, are mere ATTRIBUTES of the ALMIGHTY FATHER; but with moderate care it is sufficiently manifested that those references can be to no other than the distinct *Persons of the Godhead*—distinct *Personifications* of the *Will of God* and of the *Holy Spirit of God*. (See No. 50.).

(338.) Man finds difficulty in comprehending

clearly—the existence of a PERSON without visible form and substance, so accustomed are we to consider the word PERSON as denoting some visible, substantial individual now living, or who has lived on earth.

(339.) Yet we know that each person now existing amongst mankind has an invisible spirit of life residing within his form,—that the spirit of life is not that form, but merely attached to it and animating it for a period, and that the visible form usually remains during but a short time after the spirit hath departed from it.

We believe also that after departing from its earthly tenement, the spirit continues its existence, with an individuality and personality separate and distinct from other spirits.

(340.) Man from his infancy, in all countries, is accustomed to believe in the existence of invisible spirits—of good spirits and bad spirits—and to attribute to them the possession of animation—volition—sensation—perhaps not usually to the extent of all the powers of sensation which we now possess, but clearly including the senses of seeing and hearing, with the power of locomotion, which seems to include also the sense of feeling.

(341.) If we can thus believe in the existence of invisible spirits with distinct individuality and personality, it may not be difficult to expand our ideas so as to comprehend the existence of the Deity as one great Triune Spirit of Intelligence, having dis-

tinct character and identity—possessed of all the attributes to Him ascribed in the Holy Scripture—upholding all things, knowing all things, directing all things.

And we may still further extend our comprehension, so as to form clear ideas of the distinct personality of the Father, the distinct personality of the Son, and the distinct personality of the Holy Ghost.

(342.) In addition to *our general belief* in the existence of invisible spirits, *we know* that we are surrounded by several invisible influences; for instance, an invisible *atmosphere*, supporting our existence, out of the influence of which we cannot stir.

Atmos-
phere.

Gravity. (343.) We *know* that a separate and distinct invisible influence, called **GRAVITY**, is not merely surrounding us, but is inherent throughout the inmost recesses of our frame—throughout every fluid and every solid—rivers, oceans, rocks, and mountains—drawing, with certain exceptions, all things in this world *with a tendency* DOWNWARD toward the centre of the earth—and in and beyond this world keeping up the harmony of the whole system of the universe.

Caloric.

(344.) We *know* there is a separate and distinct influence, termed **CALORIC**, pervading in various degrees all space and every substance, whose *usual*

action is in an opposite direction to that of gravity—“the sparks fly *upward*;” or, as another instance of such action, if a candle be lighted, the flame gradually consumes the whole substance of the candle, and evaporates it *upward* into the invisible atmosphere.

(345.) We know there is a separate and distinct Magnetism. influence, termed **MAGNETISM**, *whose action is nearly HORIZONTAL*—tending always toward the north, unimpeded by space, or by the thickest substance of earth, or the hardest rocks or mountains.

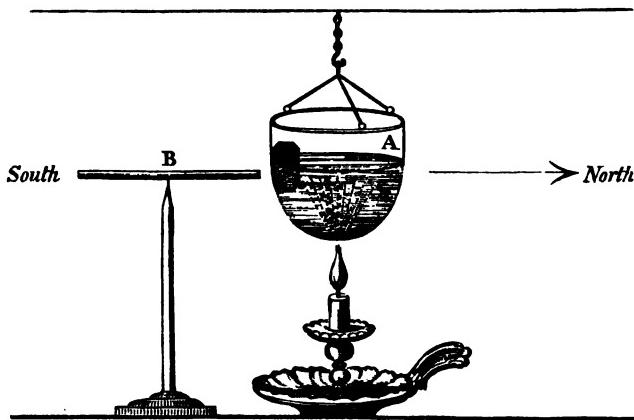
(346.) We *knew* there are influences, termed Electricity,
Galvanism. **ELECTRICITY** and **GALVANISM**, acting throughout and around us *in various directions*.

(347.) Also other influences, termed **LATERAL ATTRACTION** and **COHESIVE ATTRACTION**. Attraction
lateral.
Cohesive
Attraction.

(348.) We *knew*, by their effects, that, although invisible, these influences are present and ever active, by day and by night, throughout all space, pervading in various degree our frames and every other substance.

(349.) We know that *several of these influences* are capable of continued energetic action, *at the same time, at the same points, in the same substance, in diverse directions*, yet without confusion, and with perfect harmony; for instance—

Gravity, caloric, magnetism, lateral attraction, and attraction of cohesion will so act simultaneously, as shown by the following diagram.



If a glass vessel (A) containing water be suspended from the ceiling, gravity will give the vessel and its contents a tendency *downward*, and keep the surface of the water therein flat and horizontal. If a lighted lamp be placed under it, the *caloric* from the flame will continually *ascend* throughout the vessel and its contents. If a magnet (B) be placed so as to turn freely on a pivot on the south side of the vessel, the magnet will point toward the north, indicating that a *stream of magnetism* is continually passing *horizontally* between the magnet and the north pole through the vessel and its contents. And if a piece of wood (c), or other light substance, be placed so as to float on the water near to the south side, it will instantly be attracted to that side of the vessel ; or it will be attracted to any other side of the vessel, according to the proximity in which it may happen to be first placed,— manifesting the presence of *lateral attraction*.

The water has also in it the *attraction of cohesion*, tending with a certain degree of consistency to hold its particles together ; whilst it is likewise influenced by the dispersive *power of evaporation*.

(350.) Wherever such experiments are tried, whether above the earth or in excavations below its surface, they present like effects : so far, therefore, as man's observation can extend, several of these INFLUENCES, or SPIRITS, or POWERS, whatever may be their nature, whatever their proper denomination, although *invisible* except in their mysterious effects, they are in this world OMNIPRESENT.

(351.) KNOWING so much by our imperfect powers of observation and comprehension, we can readily infer and believe (independently of the testimony of Holy Writ) that there must be within and around us other *influences, other active spirits and powers*.

And further, knowing, as we do, that in all the works of God, visible and invisible, there is perfect harmony of existence and movement, we cannot but feel convinced there must be a Supreme Intelligence, omnipotent, omniscient, omnipresent,— pervading, superintending, and directing the whole ; and we can readily believe in the simultaneous existence, although invisible, of other separate and distinct intelligences, identities, and personalities.

(352.) Respecting the persons of the Holy Trinity, Archdeacon Dodwell's remarks are important. He observes :

“ If it be said that PERSON is not a Scripture

" word (as used in the Athanasian Creed), it would
" be sufficient to say, it is a word that best suits the
" sense of Scripture, so as not to confound the
" Father, the Son, and the Holy Ghost with each
" other ; but to keep up the distinction between
" them, without dividing the substance. But, in
" reality, we have the authority of Scripture for
" using this very term in speaking of the distinction
" between the Sacred Three.

" The Son is said by St. Paul to be the express
" image of *His Father's PERSON* (Heb. i. 3). The
" same Apostle elsewhere says : ' God, who com-
" manded the light to shine out of darkness, hath
" shined in our hearts, to give the light of the
" knowledge of the glory of God in the PERSON of
" Jesus Christ' (2 Cor. iv. 6). Our translators
" have injured the sense of this text, by rendering
" it 'in the face of Jesus Christ,' because the ori-
" ginal word might in itself bear that meaning, but
" the context shows that it cannot bear it in that
" place ; and the same translators have rightly ren-
" dered the same word, in a passage very little be-
" fore it, ' If I forgave any thing, to whom I forgave
" any thing, for your sakes forgave I it in the
" person of Jesus Christ' (2 Cor. ii. 10). Thus
" both the Greek words (*ὑπόστασις* and *πρόσωπον*),
" signifying a person, are in the New Testament
" applied to the Son of God as distinct from the
" Father ; and the Church had therefore Scriptural
" authority for using this expression, and speaking
" of the error of confounding the persons."—
MANT's Com. Prayer, 4to., p. 61.

(353.) Archbishop Secker's remarks are highly useful in further illustration of this subject. He says :

“ The Holy Ghost is not merely an *attribute*, or “ power of the Father, but hath a real subsistence, “ distinct from both the Father and the Son.

“ For the New Testament expressly and repeatedly uses the word ‘ HE ’ concerning him “ (John xiv. 26 ; xv. 26 ; xvi. 13) ; which is never “ used in that manner of a mere attribute or power.

“ It ascribes to Him will and understanding “ (Rom. viii. 27 ; Heb. ii. 4 ; comp. 1 Cor. xii. 11). “ It speaks of Him as being sent by the Father ; “ coming and acting on various occasions, relative “ both to the Father and to others ; nay, as showing “ Himself in bodily shape like a dove (Luke iii. 22).

“ Further, the *Holy Ghost* is, truly and strictly “ speaking, God. For the language of Scripture “ concerning Him is such as cannot belong to any “ created being. He is there called the Eternal “ Spirit (Heb. ix. 14) ; the Lord (2 Cor. iii. 17) ; “ said to quicken, or give life (1 Pet. iii. 18) ; to be “ every where present with all good Christians “ (John xiv. 16, 17) ; to search all things, yea, the “ deep things of God, even as the things of a man “ are known by his own spirit which is in him “ (1 Cor. ii. 10).

“ Christ, being conceived by Him, became the “ Son of God (1 Cor. iii. 16, 17).

“ Ananias, by lying to Him, lied not unto men, “ but unto God (Acts v. 34).

“ He is said to distribute spiritual and miraculous gifts, ‘ dividing to every man severally as He will ’ ” (1 Cor. xii. 11).

“ And, as the disciples ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

“ He is represented by our Saviour as able fully to supply the want of His personal presence with the Apostles (John xvi. 7).

“ And, lastly, He is joined with the Father and the Son on equal terms, both in the form of baptism, where His name and theirs are used alike (Matt. xxviii. 19), and in the solemn form of blessing, where ‘ the fellowship of the *Holy Ghost* ’ is placed on a level with the love of God and the grace of our Lord Jesus Christ ” (2 Cor. xiii. 14). —MANT’s *Com. Prayer*, 4to., p. 429.

(354.) As an additional proof of the distinct personification of the Holy Spirit, Dr. Samuel Clarke has pointed out the expression of St. Paul (Rom. viii. 26, 27), wherein “ *the MIND of the Spirit* ” is expressly mentioned. (See No. 332.)

(355.) The following remarks also, by the Rev. Chas. Brooksbank, in his prize dissertation on the Holy Trinity (printed in 1840), are very convincing :

“ The person of the Holy Ghost is clearly distinguished as the Comforter (John xvi. 7) ; the Guide (John xvi. 13) ; the Helper (Rom. viii. 26) ; in

" short, as a Being endowed with mind, choice, and
" affection, and every other characteristic that can
" designate an intelligent agent or person."

OBSERVATIONS ON CERTAIN TEXTS AND OPINIONS.

(356.) When defining the nature of man, and having shown that the distinct spirits of animation, volition, sensation, form his *one LIFE*, it was observed that by the spirit of animation the spirit of volition is *begotten*; and that *from the spirits of animation and volition PROCEED* all acts performed, or influences communicated by him through the organs of sensation. (See No. 55.)

The New Testament informs us that "there are " THREE that bear record in heaven,—the Father, " the Word, and the Holy Ghost; and that *these* " THREE ARE ONE" (1 John v. 7). Also, that the Eternal Word, or the Son, or the Will of God, is *begotten* of the Father before all worlds (1 John iv. 9); and that the Holy Ghost *proceedeth* from the Father and the Son (John xv. 26).

Reasoning again from analogy between the created object and the Creator, from the declared likeness between the created "image of God" and its infinitely perfect original, we may be enabled to form some approach to a clear comprehension of these great mysteries.

(357.) If one man on earth offend another man Forgiveness
of Trans-
gressions.

more powerful than himself and repent, the offender may endeavour to make atonement and say to the offended, "Forgive me; I hope it may be your will that I be forgiven."

Volition, in the offended man, is appealed to as the intercessor, in behalf of the offender.

Immeasurably vast as is the disparity between *volition* in the Deity and *volition* in finite man, yet there appears to be sufficient of analogy in these instances to lead us from the finite to the contemplation and comprehension of the Infinite, and to a clear belief that, by appealing to the will of God, through our Saviour as a mediator, with a forgiving disposition in ourselves, we shall, in accordance with His gracious promise, receive remission of our sins, and full forgiveness. And in this analogical reasoning (especially in this instance) we are supported by our *blessed Saviour himself*, who, in His direction to us to pray to "OUR FATHER which art in heaven," instructs us to say, "Forgive us our trespasses as we forgive them that trespass against us." (Matt. vi. 12.)

And, after the conclusion of that form of prayer, our Saviour adds, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi. 14, 15.)

(358.) After the creation of the heavens and the earth, SIN was introduced into the world, and also DEATH.

GOD subsequently willed that an atonement should be made for man's transgressions.

In carrying out the great, benevolent, and merciful work of man's redemption, it was the *Will of God* to assume the form of man in our blessed Saviour Jesus Christ. Jesus Christ was perfect God and perfect man.

(359.) Some persons have declared their inability to comprehend how Jesus Christ, having had the form of man, can also be God ;—and have accordingly denied their belief in his divinity, or immortality.

(360.) If the human hand put on a glove, does that clothing alter the nature of the hand, or limit the duration of the hand ?

(361.) When the Deity assumed the garniture of human flesh, that proceeding could not of necessity affect in any degree the nature of God, by altering His attributes, or abridging his duration, power, knowledge, or omnipresence.

(362.) Other persons admit the Divinity of Jesus Christ ; but heedless of the expression in St. Paul's Epistle to the Philippians, ii. 4, 5, " Christ Jesus : " who being in the form of God, thought it not " robbery to be equal with God," deny His equality with the Father, and in support of that limitation of their faith, quote several texts of Scripture—especially that part of St. Paul's First Epistle to the Corinthians, read in the Burial Service of the Church of England. 1 Cor. xv. 20, &c. :

“ Now is Christ risen from the dead, and become
“ the first fruits of them that slept.

“ For since by man came death, by man came
“ also the resurrection of the dead.

“ For as in Adam all die, even so in Christ shall
“ all be made alive.

“ But every man in his own order : Christ the
“ first fruits, afterward they that are Christ's at his
“ coming.

“ Then *cometh the end*, when He shall have de-
“ livered up the kingdom to God, even the Father ;
“ when He shall have put down all rule and all
“ authority and power.

“ For he must reign, till He hath put all enemies
“ under His feet.

“ The last enemy that shall be destroyed is death,
“ for he hath put all things under his feet. But
“ when He saith, all things are put under Him, it
“ is manifest that HE is excepted who did put all
“ things under Him.

“ And, *when all things shall be subdued unto*
“ *Him, THEN SHALL THE SON OF MAN also be sub-*
“ *ject unto Him* that put all things under Him, *that*
“ *GOD may be all in all.*”

Not observing, that as, when light is perfectly bright and clear and pure, the three primitive colors have vanished, and are absorbed in the *Unity of Light* ; so, WHEN all things shall have been fulfilled with reference to this world and its inhabitants, as set forth in that text; the *Will of God* and the *JUDGMENT OF GOD* in respect thereof being also fulfilled: the separate office of Christ, as a

Mediator, can be no longer needed, and God alone will be "all in all." Retaining, however, through eternity His inalienable, unalterable, Triune nature.

(363.) Notwithstanding the very elaborate examination of the Holy Scriptures, published by Dr. Samuel Clarke, in his celebrated treatise entitled "The Scripture Doctrine of the Trinity" (which book has materially aided the selection of Texts herein contained), and notwithstanding his free quotations from the writings of no less than twenty-eight of the ancient Greek and Roman Fathers and other eminent authors,* he appears to have formed an inadequate opinion of the importance of the manifestation revealed to us in the first Epistle of St. John (chap. v. ver. 7) :

"For there are Three that bear record in Heaven,
"the Father, the Word, and the Holy Ghost, and
"these Three are One."

And he appears to have attached insufficient weight to the expression in St. Paul's first Epistle to the Thessalonians (chap. iii. ver. 11) :

* Abacara.	Lactantius.
Athanasius.	Marcellus.
Augustin.	Novatian.
Alexander, Bishop of Alexandria.	Origen.
Athenagorus.	Socinus.
Arius.	Tatian.
Basil.	Tertullian.
Clemens Romanus.	Theophilus.
Clemens Alexandrinus.	Zanchy.
Epiphanius.	
Eusebius.	Bishop Bull.
Flac. Illyricus.	Calvin.
Gregory Nazianzen.	Mr. Hooker.
Gregory Nyssen.	Dr. More.
Hilary.	Dr. Mede.
Hermas, the Pastor of.	Dr. Payn.
Ignatius.	Bishop Pearson.
Irenaeus.	Bishop Wake.
Justin Martyr.	

"Now God HIMSELF and *our Father* and our "Lord Jesus Christ direct our way unto you"—and other Texts of a like import.

(364.) Moderate caution would tend to restrain the formation of any opinion in opposition to the high authority of some of the authors quoted by Dr. Clarke and of Dr. Clarke himself. A slight examination of these authorities, however, will show that on many points they did not agree amongst themselves—that those authors *looked solely to the writings* handed down to them, which they construed and explained according to their respective judgment and abilities; and that, in their investigation of the *nature of God*, they did not pursue their inquiries through any examination of the *works of God*; nor of the "Image" of Himself which God had created in man.

(365.) Without the aid of that clue to the inquiry, it appears that the *first unit of the Holy Trinity*, distinct from God HIMSELF, has been overlooked; and that it is solely with that aid that we are led to the observation of the distinct Revelations on the subject herein previously noticed.—(Nos. 61, 62, 63.)

(366.) Thus Dr. Clarke seems to have overlooked the Revelation in the first chapter of Genesis (ver. 2) of "the *Spirit of God*," as the first person, or first unit of the Holy Trinity—the spirit of animation—the source of all things—"the Father," in

the limited sense of the word ; distinct from GOD, HIMSELF comprehensively as the combination or consubstantiation of the Three Persons of the Trinity.

And thus, instead of giving due attention to that distinction, Dr. Clarke, and the numerous authors quoted by him, appear to have lost sight of the separate character of the first person of the Trinity, viewing and representing Him only as included in, or identical with, GOD comprehensively.

(367.) Hence, probably, the expression by Dr. Clarke of a belief, as the result of his inquiries, that Jesus Christ, the Son, as the Begotten, is not equal to the Father, and that the Holy Ghost, as *proceeding*, is not equal to the Father and the Son, from whom the *proceeding* is derived.

(368.) Whereas, if due consideration were given to the Revelation in the texts above referred to, showing the distinct existence of *God the Father* (the Holy Spirit of animation—the source of all things) *as the first person of the Holy Trinity*, and the distinct existence of God HIMSELF, *as the Divine Trinity in Unity* ; the co-equality of God the Father, God the Son, and God the Holy Ghost (the three persons constituting the Divine Trinity), would have been clearly manifest.

(369.) And the remarkable expressions used by our Saviour (John xiv. 28), “ **MY FATHER** is greater than I,” and (John x. 29) “ My Father is greater than

all," would no longer appear to conflict with the belief in the co-equality of the Three Persons; inasmuch as our Saviour then spoke in the character of the second person of the Trinity, at the same time mentioning the Father (comprehensively) as the **TRINITY in Unity.**

(370.) And whilst the Father is God, and the Son God, and the Holy Ghost God, there are not three Gods, but *one* God; and as God has not created any one of the three primitive colours equal to light itself, so *no one person* of the Divine Trinity *is equal to God HIMSELF.*

CONCLUSION.

(371.) The RESULT of this investigation is a clear belief—

That the first person of the Holy Trinity is God *the Father*—the eternal Spirit of animation, the source of all things.

That the second person of the Holy Trinity is God *the Son*—the eternal Spirit of volition and intellectual power, the mediator, the director of all things, *through* whom all things are done.

That the third person of the Holy Trinity is God *the Holy Ghost*—the eternal Spirit of operation and influence, *by* whom all acts are done, all influences received and communicated.

And that these three persons constitute one eternal triune Spirit, one Trinity in Unity. Not three Gods, but ONE GOD—one Lord God—Jehovah—self-existent—without beginning—without end—OMNIPOTENT—OMNISCIENT—OMNIPRESENT.

And further,

(372.) That when the Holy Scriptures describe any act as performed by GOD, or by God the Father, as the Creator, or Saviour, or Executor of Judgment, such act is the act of the eternal Spirit of ani-

mation, *through* the eternal Spirit of volition, *by* the eternal Spirit of operation and influence. (Dr. Clarke, "The Scripture Doctrine of the Trinity," and his quotations from Athanasius, No. 1228).

2ndly. That when any act is described as performed by Christ, or by the Word, such act also is *the act of the Father, through the Son, by the Holy Ghost, or the Holy Spirit of Operation and Influence.*

3rdly. In like manner, when any act is described as performed by the Holy Ghost, it is performed by the Holy Spirit of Operation and Influence, proceeding from the Father and the Son.

In other words,—

(373.) As every gleam of pure light emanates not from either one, but from the *united action of the three primitive colours* ;—and

As every act of man is performed by his *triune spirit of life*, so every act of GOD is performed not by either person of the Divine Trinity, but by the Divine **TRINITY in Unity**.

(374.) This, so far as mortality may be compared with infinity, appears to be in accordance with the descriptive portion of the Athanasian Creed; as may, perhaps, be more clearly shown by contrast between that Creed and the triune spirit of life in man, as hereinbefore illustrated.

THE ATHANASIAN CREED.

THE TRIUNE SPIRIT OF LIFE IN MAN
AS HEREINFORE ILLUSTRATED.

And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet not three eternals, but one eternal.

And also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Al mighty, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord.

In man, there is one spirit of animation, the source of all movement; another spirit of volition, the director of all movement; and another spirit of operation, whereby, through the organs of sensation, all his movement PROCEEDS.

The created being of the spirit of animation, of volition, of sensation, is all one; each spirit equal, the duration co-existent.

The spirit of animation in man created, the spirit of volition created, and the spirit of operation created; in the "Image" of the Father, the Son, and the Holy Ghost, which are uncreate.

The spirit of animation in man incomprehensible, the spirit of volition incomprehensible, the spirit of operation incomprehensible.

The spirit of animation is life, the spirit of volition is life, and the spirit of operation is life,

And yet they are not three lives, but one life.

For, like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord,

So are we forbidden by the Catholic religion to say, there be three Gods, or three Lords.

The Father is made of none; neither created nor begotten.

The Son is of the Father alone; not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other; none is greater or less than another.

But the whole three Persons are co-eternal together, and co-equal.

So that in all things, as is aforesaid, this Unity in Trinity, and Trinity in Unity, is to be worshipped.

The spirit of animation, as created in man, is the origin, or *Father*, of all his movement.

The will of man, in exercise of his spirit of volition, is generated, or *begotten*, alone by his spirit of animation. (Parag. 55.)

The conduct of man, through his spirit of operation, *proceeds* from his spirit of animation and volition conjointly.

So, in man, there is one spirit of animation, not three spirits of animation; one spirit of volition, not three spirits of volition; one spirit of operation, not three spirits of operation.

And in this Trinity none is afore or after other, none is greater or less than another.

But the whole three spirits, during their finite being, are co-existent and co-equal.

And this finite Unity in Trinity, and Trinity in Unity, has been created one life, the "Image" of the Holy Trinity in Unity which is to be worshipped.

(375.) After the establishment of this clear belief, founded on analogy with what we see and know to exist, in addition to Scriptural testimony, the service of the Church of England is read with deeper interest, especially that impressive composition of praise and prayer entitled the "Te Deum "Laudamus," wherein we *first* address ourselves to GOD the FATHER ALMIGHTY, *comprehensively*, and then to each person of the Trinity consecutively.

(376.) One reads also with improved feeling the "LITANY," commencing with a prayer to each person of the Trinity consecutively, followed immediately by a prayer to the Holy Trinity in Unity.

(377.) And one receives with increased fervour and humility the comprehensive blessing pronounced by the priest at the altar, at the conclusion of the Communion Service:—

"And the blessing of GOD ALMIGHTY,—the "Father, the Son, and the Holy Ghost, be amongst "you, and remain with you always."

(378.) Referring once again to the *life of man*; as in the life of man, throughout the utmost limits of his frame (the system, or sphere allotted for his finite existence), the spirit of animation is *omnipresent*, as the supporter; the spirit of volition is *omnipresent*, as the director; and the spirit of sensation, operation, or influence is equally *omnipresent* within that range; so, expanding our ideas to the contemplation of Heaven and the Divine Originator of all things, of whom man is the created image, we may infer that throughout the vast system of the universe as the residence of God, His infinite spirit of animation is omnipresent as the supporter, His infinite spirit of volition is omnipresent as the director, and His infinite spirit of operation and influence is equally omnipresent.

And that throughout the realms of infinite space, and throughout every atom of the two thousand

four hundred million worlds, which have been estimated as therein existing (see note *), or of the

* " The number of stars visible to the vulgar eye is extremely small compared with the number which has been described by means of optical instruments. In a small portion of the sky, not larger than the apparent breadth of the moon, a greater number of stars has been discovered than the naked eye can discern throughout the whole vault of heaven. In proportion as the magnifying powers of the telescope are increased, in a similar proportion do the stars increase upon our view.

" They seem ranged behind one another in boundless perspective as far as the assisted eye can reach, leaving us no room to doubt that, were the powers of our telescopes increased a thousand times more than they now are, millions beyond millions in addition to what we now behold would start up before the astonished sight.

" Sir William Herschell informs us that, when viewing the milky way, in the course of seven minutes, more than *fifty thousand* stars passed across the field of his telescope; and it has been calculated that within the range of such an instrument, applied to all the different portions of the firmament, more than eighty millions of stars would be rendered visible.

" Here then, within the limits of that circle which human vision has explored, the mind perceives not merely eighty millions of worlds, but at least thirty times that number, for every star, considered as a sun, may be conceived to be surrounded by at least thirty planetary globes. Our solar system consists of eleven primary and eighteen secondary planets; in all twenty-nine, besides more than a hundred comets; and it is probable that several planetary bodies exist within the limits of our system, which have not yet been discovered. Other systems may probably contain a more numerous retinue of worlds, and perhaps of a larger size than those belonging to the system of the sun.

" So that the *visible system* of the universe may be stated at the lowest computation as comprehending within its vast circumference 2,400,000,000 of worlds.

" This celestial scene presents an idea so august and overwhelming, that the mind is confounded, and shrinks back at

numberless other worlds therein existing, as well as throughout this earth; so entire and complete are His *omnipotence*, His *omniscience*, and His *omnipresence*, that from the minutest of microscopic existence to the most important objects of the creation, every thing is known and every thing is noticed.

(379.) In the words of our blessed Saviour, “ Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered.” Luke xii. 6, 7.

(380.) Not only is every *act* of man noticed; but, in the words of the Psalmist :

“ Thou understandest my *thoughts* long before.
“ For lo, there is not a *word* in my tongue; but
“ thou, O Lord, knowest it altogether. Whither

“ the attempt to form any definite conception of a multitude and
“ a magnitude so far beyond the limits of its ordinary excursions.
“ If we can form no adequate idea of the magnitude, the
“ variety, and economy of *one* world, how can we form a just
“ conception of *thousands*? If a *single million* of objects of any
“ description presents an image too vast and complex to be taken
“ at one grasp, how shall we ever attempt to comprehend an
“ object so vast as two thousand four hundred millions of worlds?
“ None but that eternal mind which counts the number of the
“ stars, which called them from nothing into existence and ar-
“ ranged them in the respective stations they occupy, and whose
“ eyes run to and fro through the unlimited extent of creation,
“ can form a clear and comprehensive conception of the number,
“ the order, and the economy of this vast portion of the system
“ of nature.”—*Extract from Dr. Dick's Philosophy of a Future State.*

" shall I go then from thy spirit ; or whither shall
" I go then from thy presence ? If I climb up into
" Heaven, Thou art there : if I go down into Hell,
" Thou art there also. If I take the wings of the
" morning, and remain in the uttermost parts of the
" sea ; even there also shall thy hand lead me ; and
" thy right hand shall hold me. If I say, Perad-
" venture the darkness shall cover me ; then shall
" my night be turned to day. Yea, the darkness is
" no darkness with Thee, but the night is as clear
" as the day : the darkness and light to Thee are
" both alike." Ps. cxxxix. 1-11.

(381.) With these exalted notions of the Almighty Creator, it will be manifest that the *definite* view of the Holy Trinity in Unity, to which the previous observations have led, has no tendency to derogate from the high dignity of God ; nor, presumptuously, to raise man above the limited sphere allotted to him.

(382.) GOD created the heavens and the earth. GOD created man, and gave to him *specific* dominion over the other earthly objects created.

(383.) GOD did not delegate to man the power to *create* any thing ; nor to *annihilate* any thing.

(384.) Man's utmost power is to ARRANGE or to DERANGE the objects placed under his dominion.

(385.) *Man can ARRANGE.*

He can cut down trees, and collect other materials, and build for himself a house ; he can form

intricate machines to denote the gradual progress of time ; or, to make the air and fire and water and solids of earth subservient to his will, and powerfully to promote his convenience ; but, what can he *create*? Not any thing.

(386.) *Man can also DERANGE.*

The works of his hand are subject to decay—he can hasten their decay and derangement by abrasion, by combustion. He can collect and mix the materials of gunpowder, and by tremendous explosions he can separate and scatter. Man can render many fluids and solids invisible ; he can reduce or restore them to their original elements ; but, what can he *annihilate*? Not any thing. It is far beyond the power of man to annihilate a single atom of the materials with the dominion over which he has been entrusted.

(387.) *GOD alone can create. GOD alone can annihilate.*

(388.) But, further. Man has been entrusted with the exercise of certain DUTIES, according to his intuitive knowledge of right and wrong, and as more especially prescribed to him in the Bible.

(389.) These duties have regard to himself, to his fellow mortals, to other created objects, and to GOD. Of the performance or neglect of these duties, GOD alone, the Holy Trinity in Unity, OMNIPOTENT, OMNISCIENT, OMNIPRESENT, is THE JUDGE ; and has declared that in respect of such

performance or neglect, HE will be the dispenser of reward or punishment, to extend through all eternity.

“ For the Son of Man shall come in the Glory
“ of His Father, with his Angels, and then he shall
“ reward every man *according to his* WORKS.”
Matt. xvi. 27.

“ And these shall go away into everlasting punish-
“ ment: but the righteous into life eternal.” Matt.
xxv. 46.

(390) The more accurate man's view of the nature and power of God, the more distinct his perception of the immeasurable distance between the Almighty Creator and the creature, the more will man be convinced of his own comparative insignificance—the more will he be disposed to feel gratitude for the benefits conferred upon him, and for the bright prospects held out before him—the more will he be disposed to study the Divine laws prescribed for his guidance, and to occupy his mind, not in blind amazement, leading to doubtful good, but in most humble offerings of heartfelt and *definite* ADORATION, and PRAISE, and PRAYER.

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